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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XLVI—No. 6 **April, 1958**

IT will be an easy task to show that the cosmogonical legends all over the world are based on a knowledge by the ancients of those sciences which have allied themselves in our days in support of the doctrine of evolution; and that further research may demonstrate that those ancients were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now. With the old philosophers, evolution was a universal theorem, a doctrine embracing the whole, and an established principle. —H. P. BLAVATSKY

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A U M

The mind trembles and quivers leaving the dominion of Mara.
—*The Dhammapada*

THEOSOPHY

Vol. XLVI April, 1958 No. 6

NOTES ON A DECLARATION

THERE is great value in recalling that the words which now comprise the Declaration of ULT were, almost in entirety, put together to explain the editorial attitude of Wm. Q. Judge's *Path* magazine. For a journal of ideas is not prefabricated, nor limited by constitutional structure as is the usual organization of men. The primary obligation of a journal seeking the ends of philosophical education is to provide an atmosphere wherein fresh approaches to thought may find hospitality. An organization, almost by definition, places limits on spontaneity; a journal of the sort described seeks to encourage initiative on the part of its contributors.

And so we may quite fittingly regard ULT as more closely akin to a journal of ideas than to an organ given over to agreement as to duties, responsibilities, and opportunities. As with Mr. Judge's *Path,* the ideal aim in ULT is to stir the initiative of its supporters: Anyone may feel moved to contribute his thoughts to a journal, to seek to serve the ends for which it stands, from his own unique vantage point, just as anyone, likewise, may enter into the work of ULT. His contributions will, it is true, pass naturally before the eye of the editor or editors, for such have taken the responsibility for bringing the new entity into existence. But if both editor and contributor have the broadest of educational ends in view, a mutual concern is for the healthy development of the new organism—as a growing expression rather than as an orthodoxy.

The work of the Theosophical Movement, as defined by H. P. Blavatsky, is one of great sublety. The promulgation of doctrines has

been traditionally considered to be the expression of a partisan religious attitude, whereas, in Theosophy, the non-partisan, non-sectarian attitude is required. To present doctrines with conviction that such presentation is of the utmost importance seems to be speaking the language of religion, seems to constitute an effort towards a new orthodoxy. But the Theosophist is required to speak, instead, the language of philosophy—that is, to suggest rather than to proclaim. To implement this end, the brotherhood among Theosophists, a brotherhood among those who believe in philosophical education, had best be a brotherhood symbolized by organically growing objectives, rather than by objectives fixed in constitutional definition. Just as Judge's *Path* was an organic growth, a fruition of years of Theosophic study, so is it the aim of ULT to provide a place and an atmosphere conducive to the theosophical unfoldment of philosophy.

This is in truth an "absorbing" and "lofty" work. Constant vigilance is necessary, but the vigilance of self-examination, not the vigilance practiced by those who feel the weight and the destiny of a complicated organization upon their shoulders. And self-examination, when practiced by the working members of ULT, serves automatically as encouragement to the pondering of philosophical principles. One who seeks truth concerning himself, also, learns that something new can be gained each day from a study of, let us say, H. P. Blavatsky's formulations of the Three Fundamental Propositions in *The Secret Doctrine.* This sort of meditation—upon one's own present stance in relation both to degrees of realized knowledge and degrees of self-admitted ignorance, and upon the central formulations of Theosophical philosophy—constitutes the real strength of ULT.

Here, in description of this necessary process of learning, we perhaps come also to understand why the "Declaration" of ULT may be considered, discussed, meditated upon, again and again—each time yielding a fresh harvest. For history has shown that this simple statement was a spontaneous growth to fit the needs of a crucial time in Theosophical history. No one interpretation of its "precise" meaning in any given sentence can be claimed to be the "correct" one. That which is germinal needs no argument nor defense. Still, it may be used, and used again, as food for thought.

THE ROLE OF THE MIND

"When thy heart shall have worked through the snares of delusion, then thou wilt attain to high indifference as to those doctrines which are already taught or which are yet to be taught. When thy mind once liberated from the Vedas shall be fixed immovably in contemplation, then shalt thou attain to devotion."

—*Bhagavad-Gita*

WHAT is the Veda? It is the written expression of the wisdom of man. It is the heritage of mankind—what can be communicated from one to another concerning the nature of things. A communication, to be of value, contains something which is known to the one, but not to the other. The communications of the Veda—the Veda of antiquity or the Veda of the nineteenth century—are concerned with the ultimate categories of human experience. It is about self, law, being, and becoming. It deals with what happens before birth and what may be expected after death. The meaning of suffering, the origin of human bondage, the secret of liberation—all this and much more form the content of the Veda.

But, alas, a man can learn the Veda word for word and still be without light. He can exhibit endless skill in the exposition of doctrines, yet lack wisdom in the simplest things. Books can give him learning, but they cannot give him understanding.

What, then, is a book of wisdom about man and his nature? It is first of all two things. It is a statement of general principles something like the principles of mathematics. The appeal of abstract metaphysics is the same as the appeal of mathematics. It satisfies the logical faculty and feeds the yearning of the mind for a sense of completeness and explanation. Then, in addition, a book of wisdom will illustrate the workings of general principles as they affect or apply to the human individual. There may, for example, be particular teachings about the separation of the principles at the time of death and about psychic states which engage the attention of the ego thereafter. It is necessary for such teachings to generalize, and even to resort to occasional symbolism to convey transcendental conceptions for which no precise parallel exists in ordinary experience. The teachings in such instances may seem at times "obscure," or even contradictory.

What, actually, is the objective of such teachings? Is it to supply a clear and continuous account of such states and conditions of consciousness, so that what is said may be easily absorbed by the intellect?

This can hardly be the intention of the writer of a book of *wisdom.* For the proposition affirmed by teachers of the stature of H. P. Blavatsky and William Q. Judge is that the real meanings which lie behind and above all such doctrinal expositions are locked in the inner nature of every human being. To supply full, complete—and, as we say, easy-to-understand—explanations of such matters would be to frustrate the awakening which is sought. The ideal "doctrine" is a statement which leaves the mind unsatisfied at the level at which doctrinal exposition is possible. What could be worse than the delusion that a doctrinal explanation is "knowledge," when the best that a doctrine can do is provoke the more profound sort of inquiry that leads to a knowledge of things in themselves?

The reader of H. P. Blavatsky's *Secret Doctrine* soon discovers this intent on the part of the author. The role of *The Secret Doctrine* is to stretch the mind and to hold it open to the measureless possibilities of self-discovery. All the works of H.P.B. reveal a Corsican feud with intellectual formula. There is enough doctrinal consistency to satisfy the superficial demands of logic, but the real purpose of the book is to arouse the imagination, to stir the mind to reach out into the formless void of impersonal principles, whence to return to individual life enriched by the presence of an incommensurable reality.

It is the mind and heart, finally—the individual mind and heart —on which we shall have to depend:

> . . . stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the eternal, can aid you. Learn from sensation and observe it, because only so can you commence the science of self-knowledge, and plant your foot on the first step of the ladder. Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal. But it must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature.

This is a passage from one of the Theosophical devotional books —*Light on the Path.* This book, like the other devotional books, is very short. If the devotional books were large, we should probably succumb to the temptation to worry them with demands for precise interpretation. It is plain, however, that they are not to be read in this way, but with our ear, so to say, turned inward. What can a mod-

ern man feel about his "strength and beauty"? What shy infancy of feelings may an expression of this sort touch in people so supervised by conventions and prejudices in their external lives? What has the man returned home from a tiring day of work at bench or office to do with "beauty?" Yet there is a beauty hidden in him, and it is something he must come to find expression for, without self-consciousness or embarrassment.

The Veda has for its purpose the invocation of a new birth for human beings. It seeks the viable movement of the embryo of spiritual man. Truly, it is concerned with nothing else.

People sometimes talk of the need for "new" books, for books which explain more thoroughly, or more simply or systematically. Much of the time, what they ask for without knowing it, is books that would frustrate the prime intentions of the teachers of Theosophy, which is to attract a little closer to the surface of human life the inward powers of perception and action which belong to the real man. These books, the books that we have—the Veda of the twentieth century—supply just the right amount of articulation of our inward yearnings, so that, given their stimulus, we may go on by ourselves. How would we benefit from books which would hide the need, and the necessity, to go on by ourselves?

Much has been made of maintaining without change the *original* literature of the Theosophical Movement. It might be supposed that the preservation of doctrinal accuracy is the major reason for this loyalty to original editions and to their authors. But doctrinal accuracy, while of great importance, is virtually minor by comparison with the tremendous value of the educational psychology of the teachers. Doctrinal accuracy, up to a point, can be faithfully copied, like a blueprint. You cannot copy the educational psychology of a great teacher without *being* a great teacher.

The books of the teachers are a cry for recognition to the awakening powers of the human mind in this the twentieth century. Instruction is the least of their function, endlessly instructive though they may be. It is in the devotional books, in the letters of H. P. B. to the American Theosophists, and in the correspondence of W. Q. Judge that we find clues to the intentions of the Theosophical texts. They are intended to set the imagination churning, to give wings to thought, to make students into independent spirits.

For the serious student, there is no danger of getting lost in clouds of "speculation." For the *serious* student grows increasingly aware of what Judge called "the lines of work" and the needs of other human beings. To be an independent spirit is to be a strong spirit, and to have strength in Theosophy is to place one's strength at the service of others. No one thought for himself more than Judge, yet no one, through his strength, was more faithful to H. P. B.

The unity possible in Theosophy, and the only unity of value in Theosophy, is the unity of independent perception of the common truth. This, indeed, is the genius of a great teacher. And each student, within the protective aura of the Movement and its lines of work, has opportunity for such genius, however humble, so long as it is his own.

WHAT IS IMAGINATION?

Imagination is more than bringing images into consciousness; that is imagery or at most hallucination. Imagination, creative imagination, is an action of the mind that produces a new idea or insight. "Out of chaos the imagination frames a thing of beauty" (Lowes's *The Road to Xanadu*) or of truth. The thing comes unheralded, as a flash, full-formed. We have all had this experience, and famous and important cases abound. Michelson's "intuition" gave him the equation for some complicated tidal phenomena, and when an expert mathematician reported a different result from his calculations, Michelson sent him away to find, as he did, an error. Otto Loewi, recently awarded the Nobel prize for proving that active chemicles are involved in the action of nerves . . . worried over [his experiments], slept fitfully, and lying wakeful one night, saw a wild possibility and the experiment which would test it.

—R. W. GERARD

WHAT IS THEOSOPHY?

By H. P. BLAVATSKY

THIS question has been so often asked, and misconception so widely prevails, that the editors of a journal devoted to an exposition of the world's Theosophy would be remiss were its first number issued without coming to a full understanding with their readers. But our heading involves two further queries: What is the Theosophical Society; and what are the Theosophists? To each an answer will be given.

According to lexicographers, the term *theosophia* is composed of two Greek words—*theos,* "god," and *sophos,* "wise." So far, correct. But the explanations that follow are far from giving a clear idea of Theosophy. Webster defines it most originally as "a supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge, by *physical processes,* as by the theurgic operations of some ancient Platonists, or by the *chemical processes* of the German fire-philosophers."

This, to say the least, is a poor and flippant explanation. To attribute such ideas to men like Ammonius Saccas, Plotinus, Jamblichus, Porphyry, Proclus—shows either intentional misrepresentation, or Mr. Webster's ignorance of the philosophy and motives of the greatest geniuses of the later Alexandrian School. To impute to those whom their contemporaries as well as posterity styled "theodidaktoi," god-taught—a purpose to develop their psychological, spiritual perceptions by "physical processes," is to describe them as materialists. As to the concluding fling at the fire-philosophers, it rebounds from them to fall home among our most eminent modern men of science; those, in whose mouths the Rev. James Martineau places the following boast: "matter is all we want; give us atoms alone, and we will explain the universe."

Vaughan offers a far better, more philosophical definition. "A Theosophist," he says—"is one who gives you a theory of God or the works of God, which has not revelation, but an inspiration of his own for its basis." In this view every great thinker and philosopher, especially every founder of a new religion, school of philosophy, or

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sect, is necessarily a Theosophist. Hence, Theosophy and Theosophists have existed ever since the first glimmering of nascent thought made man seek instinctively for the means of expressing his own independent opinions.

There were Theosophists before the Christian era, notwithstanding that the Christian writers ascribe the development of the Eclectic theosophical system to the early part of the third century of their Era. Diogenes Laertius traces Theosophy to an epoch antedating the dynasty of the Ptolemies; and names as its founder an Egyptian Hierophant called Pot-Amun, the name being Coptic and signifying a priest consecrated to Amun, the god of Wisdom. But history shows it revived by Ammonius Saccas, the founder of the Neo-Platonic School. He and his disciples called themselves "Philalethians"—lovers of the truth; while others termed them the "Analogists," on account of their method of interpreting all sacred legends, symbolical myths and mysteries, by a rule of analogy or correspondence, so that events which had occurred in the external world were regarded as expressing operations and experiences of the human soul. It was the aim and purpose of Ammonius to reconcile all sects, peoples and nations under one common faith—a belief in one Supreme Eternal, Unknown, and Unnamed Power, governing the Universe by immutable and eternal laws. His object was to prove a primitive system of Theosophy, which at the beginning was essentially alike in all countries; to induce all men to lay aside their strifes and quarrels, and unite in purpose and thought as the children of one common mother; to purify the ancient religions, by degrees corrupted and obscured, from all dross of human element, by uniting and expounding them upon pure philosophical principles. Hence, the Buddhistic, Vedantic and Magian, or Zoroastrian, systems were taught in the Eclectic Theosophical School along with all the philosophies of Greece. Hence also, that pre-eminently Buddhistic and Indian feature among the ancient Theosophists of Alexandria, of due reverence for parents and aged persons; a fraternal affection for the whole human race; and a compassionate feeling for even the dumb animals. While seeking to establish a system of moral discipline which enforced upon people the duty to live according to the laws of their respective countries; to exalt their minds by the research and contemplation of the one Absolute Truth; his chief object in order, as he believed, to achieve all others, was to extract from the various religious teach-

ings, as from a many-chorded instrument, one full and harmonious melody, which would find response in every truth-loving heart.

Theosophy is, then, the archaic *Wisdom-Religion,* the esoteric doctrine once known in every ancient country having claims to civilization. This "Wisdom" all the old writings show us as an emanation of the divine Principle; and the clear comprehension of it is typified in such names as the Indian Buddh, the Babylonian Nebo, the Thoth of Memphis, the Hermes of Greece; in the appellations, also, of some goddesses—Metis, Neitha, Athena, the Gnostic *Sophia,* and finally—the Vedas, from the word "to know." Under this designation, all the ancient philosophers of the East and West, the Hierophants of old Egypt, the Rishis of Aryavart, the Theodidaktoi of Greece, included all knowledge of things occult and essentially divine. The *Mercavah* of the Hebrew Rabbis, the secular and popular series, were thus designated as only the vehicle, the outward shell which contained the higher esoteric knowledge. The Magi of Zoroaster received instruction and were initiated in the caves and secret lodges of Bactria; the Egyptian and Grecian hierophants had their *apporrheta,* or secret discourses, during which the *Mysta* became an *Epopta*—a Seer.

The central idea of the Eclectic Theosophy was that of a simple Supreme Essence, Unknown and *Unknowable*—for—"How could one know the knower?" as enquires *Brihadaranyaka Upanishad.* Their system was characterized by three distinct features: the theory of the above-named Essence; the doctrine of the human soul—an emanation from the latter, hence of the same nature; and its theurgy. It is this last science which has led the Neo-Platonists to be so misrepresented in our era of materialistic science. Theurgy being essentially the art of applying the divine powers of man to the subordination of the blind forces of nature, its votaries were first termed magicians—a corruption of the word "Magh," signifying a wise, or learned man, and—derided. Skeptics of a century ago would have been as wide of the mark if they had laughed at the idea of a phonograph or telegraph. The ridiculed and the "infidels" of one generation generally become the wise men and saints of the next.

As regards the Divine essence and the nature of the soul and spirit, modern Theosophy believes now as ancient Theosophy did. The popular *Diu* of the Aryan nations was identical with the *Iao* of the Chaldeans, and even with the Jupiter of the less learned and philosophical among the Romans; and it was just as identical with the

Jahve of the Samaritans, the *Tiu* or "Tiusco" of the Northmen, the Duw of the Britains, and the Zeus of the Thracians. As to the Absolute Essence, the One and all—whether we accept the Greek Pythagorean, the Chaldean Kabalistic, or the Aryan philosophy in regard to it, it will lead to one and the same result. The Primeval Monad of the Pythagorean system, which retires into darkness and is itself Darkness (for human intellect) was made the basis of all things; and we can find the idea in all its integrity in the philosophical systems of Leibnitz and Spinoza. Therefore, whether a Theosophist agrees with the Kabala which, speaking of En-Soph propounds the query: "Who, then, can comprehend It since It is formless, and Non-existent?"—or, remembering that magnificent hymn from the Rig-Veda (Hymn 129th, Book 10th)—enquires:

> "Who knows from whence this great creation sprang?
> Whether his will created or was mute.
> He knows it—or perchance *even He knows not;"*

or, again, accepts the Vedantic conception of Brahma, who in the *Upanishads* is represented as "without life, without mind, pure," *unconscious,* for—Brahma is "Absolute Consciousness;" or, even finally, siding with the Svabhâvikas of Nepaul, maintains that nothing exists but "Svabhâvât" (substance or nature) which exists by *itself* without any creator; any one of the above conceptions can lead but to pure and absolute Theosophy—that Theosophy which prompted such men as Hegel, Fichte and Spinoza to take up the labors of the old Grecian philosophers and speculate upon the One Substance—the Deity, the *Divine All* proceeding from the Divine Wisdom—incomprehensible, unknown and *unnamed*—by any ancient or modern religious philosophy, with the exception of Christianity and Mohammedanism. Every Theosophist, then, holding to a theory of the Deity "which has not revelation, but an inspiration of his own for its basis," may accept any of the above definitions or belong to any of these religions, and yet remain strictly within the boundaries of Theosophy. For the latter is belief in the Deity as the ALL, the source of all existence, the infinite that cannot be either comprehended or known, the universe alone revealing *It,* or, as some prefer it, Him, thus giving a sex to that, to anthropomorphize which is *blasphemy.* True, Theosophy shrinks from brutal materialization; it prefers believing that, from eternity retired within itself, the Spirit of the Deity neither wills nor creates; but that, from the infinite effulgency every-

where going forth from the Great Centre, that which produces all visible and invisible things, is but a Ray containing in itself the generative and conceptive power, which, in its turn, produces that which the Greeks called *Macrocosm,* the Kabalists *Tikkun* or Adam Kadmon—the archetypal man, and the Aryans *Purusha,* the manifested Brahm, or the Divine Male. Theosophy believes also in the *Anastasis* or continued existence, and in transmigration (evolution) or a series of changes in the soul[1] which can be defended and explained on strict philosophical principles; and only by making a distinction between *Paramâtma* (transcendental, supreme soul) and *Jivâtmâ* (animal, or conscious soul) of the Vedantins.

To fully define Theosophy, we must consider it under all its aspects. The interior world has not been hidden from all by impenetrable darkness. By that higher intuition acquired by *Theosophia*—or God-knowledge, which carried the mind from the world of form into that of formless spirit, man has been sometimes enabled in every age and every country to perceive things in the interior or invisible world. Hence, the "Samadhi," or *Dyan Yog Samadhi,* of the Hindu ascetics; the "Daimonlon-photi," or spiritual illumination of the Neo-Platonists; the "Sidereal confabulation of soul," of the Rosicrucians or Fire-philosophers; and, even the ecstatic trance of mystics and of the modern mesmerists and spiritualists, are identical in nature, though various as to manifestation. The search after man's diviner "self," so often and so erroneously interpreted as individual communion with a personal God, was the object of every mystic, and belief in its possibility seems to have been coeval with the genesis of humanity, each people giving it another name. Thus Plato and Plotinus call "Noëtic work" that which the Yogin and the Shrotriya term *Vidya.* "By reflection, self-knowledge and intellectual discipline, the soul can be raised to the vision of eternal truth, goodness, and beauty—that is, to the *Vision of God*—this is the *epopteia,*" said the Greeks. "To unite one's soul to the Universal Soul," says Porphyry, "requires but a perfectly pure mind. Through self-contemplation, perfect chastity, and purity of body, we may approach nearer to It, and receive, in that state, true knowledge and wonderful insight."

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[1] In a series of articles entitled "The World's Great Theosophists," we intend showing that from Pythagoras, who got his wisdom in India, down to our best known modern philosophers and theosophists—David Hume, and Shelley, the English poet— the Spiritists of France included—many believed and yet believe in metempsychosis or reincarnation of the soul; however unelaborated the system of the Spiritists may fairly be regarded.

And Swami Dayànund Saraswati, who has read neither Porphyry nor other Greek authors, but who is a thorough Vedic scholar, says in his *Veda Bháshya* (opasna prakaru ank. 9)—"To obtain *Diksh* (highest initiation) and *Yog,* one has to practise according to the rules . . . The soul in human body can perform the greatest wonders by knowing the Universal Spirit (or God) and acquainting itself with the properties and qualities (occult) of all the things in the universe. A human being (a *Dikshit* or initiate) can thus *acquire a power of seeing and hearing at great distances.*" Finally, Alfred R. Wallace, F.R.S., a spiritualist and yet a confessedly great naturalist, says, with brave candour: "It is 'spirit' that alone feels, and perceives, and thinks—that acquires knowledge, and reasons and aspires . . . there not unfrequently occur individuals so constituted that the spirit can perceive independently of the corporeal organs of sense, or can perhaps, wholly or partially, quit the body for a time and return to it again . . . the spirit . . . communicates with spirit easier than with matter." We can now see how, after thousands of years have intervened between the age of Gymnosophists[2] and our own highly civilized era, notwithstanding, or, perhaps, just because of such an enlightenment which pours its radiant light upon the psychological as well as upon the physical realms of nature, over twenty millions of people today believe, under a different form, in those same spiritual powers that were believed in by the Yogins and the Pythagoreans, nearly 3,000 years ago. Thus, while the Aryan mystic claimed for himself the power of solving all the problems of life and death, when he had once obtained the power of acting independently of his body, through the *Atmân*—"self," or "soul"; and the old Greeks went in search of *Atmu*—the Hidden one, or the God-Soul of man, with the symbolical mirror of the Thesmophorian mysteries;—so the spiritualists of today believe in the faculty of the spirits, or the souls of the disembodied persons, to communicate visibly and tangibly with those they loved on earth. And all these, Aryan Yogins, Greek philosophers, and modern spiritualists, affirm that possibility on the ground that the embodied soul and its never embodied spirit—the real *self,* are not separated from either the Universal Soul or other spirits by space, but merely by the differentiation of their qualities; as in the boundless expanse of the universe there can be no limitation. And that

[2] The reality of the Yog-power was affirmed by many Greek and Roman writers, who call the Yogins Indian Gymnosophists; by Strabo, Lucan, Plutarch, Cicero (*Tusculum*), Pliny (vii, 2), etc.

when this difference is once removed—according to the Greeks and Aryans by abstract contemplation, producing the temporary liberation of the imprisoned Soul; and according to spiritualists, through mediumship—such an union between embodied and disembodied spirits becomes possible. Thus was it that Patanjali's Yogins and, following in their steps, Plotinus, Porphyry and other Neo-Platonists, maintained that in their hours of ecstacy, they had been united to, or rather become as one with God, several times during the course of their lives. This idea, erroneous as it may seem in its application to the Universal Spirit, was, and is, claimed by too many great philosophers to be put aside as entirely chimerical. In the case of the Theodidaktoi, the only controvertible point, the dark spot on this philosophy of extreme mysticism, was its claim to include that which is simply ecstatic illumination, under the head of sensuous perception. In the case of the Yogins, who maintained their ability to see Iswara "face to face," this claim was successfully overthrown by the stern logic of Kapila. As to the similar assumption made for their Greek followers, for a long array of Christian ecstatics, and, finally, for the last two claimants to "God-seeing" within these last hundred years—Jacobe Böhme and Swedenborg—this pretension would and *should* have been philosophically and logically questioned, if a few of our great men of science who are spiritualists had had more interest in the philosophy than in the mere phenomenalism of spiritualism.

The Alexandrian Theosophists were divided into neophytes, initiates, and masters, or hierophants; and their rules were copied from the ancient Mysteries of Orpheus, who, according to Herodotus, brought them from India. Ammonius obligated his disciples by oath not to divulge his *higher* doctrines, except to those who were proved thoroughly worthy and initiated, and who had learned to regard the gods, the angels and the demons of other peoples, according to the esoteric *hyponia,* or under-meaning. "The gods exist, but they are not what the *hoi polloi,* the uneducated multitude, suppose them to be," says Epicurus. "He is not an atheist who denies the existence of the gods whom the multitude worship, but he is such who fastens on these gods the opinions of the multitude." In his turn, Aristotle declares that of the "Divine Essence pervading the whole world of nature, what are styled the *gods* are simply the first principles."

Plotinus, the pupil of the "God-taught" Ammonius, tells us, that the secret *gnosis* or the knowledge of Theosophy, has three degrees—

opinion, science, and *illumination.* "The means or instrument of the first is sense, or perception; of the second, dialectics; of the third, intuition. To the last, reason is subordinate; it is *absolute knowledge,* founded on the identification of the mind with the object known." Theosophy is the exact science of psychology, so to say, it stands in relation to natural, uncultivated mediumship, as the knowledge of a Tyndall stands to that of a school-boy in physics. It develops in man a direct beholding; that which Schelling denominates "a realization of the identity of subject and object in the individual"; so that under the influence and knowledge of *hyponia* man thinks divine thoughts, views all things as they really are, and, finally, "becomes recipient of the Soul of the World," to use one of the finest expressions of Emerson. "I, the imperfect, adore my own perfect"—he says in his superb Essay on the *Oversoul.* Besides this psychological, or soul-state, Theosophy cultivated every branch of sciences and arts. It was thoroughly familiar with what is now commonly known as mesmerism. Practical theurgy or "ceremonial magic," so often resorted to in their exorcisms by the Roman Catholic clergy—was discarded by the theosophists. It is but Jamblichus alone who, transcending the other Eclectics, added to Theosophy the doctrine of Theurgy. When ignorant of the true meaning of the esoteric divine symbols of nature, man is apt to miscalculate the powers of his soul, and, instead of communing spiritually and mentally with the higher, celestial beings, the good spirits (the gods of the theurgists of the Platonic school), he will unconsciously call forth the evil, dark powers which lurk around humanity—the undying, grim creations of human crimes and vices—and thus fall from *theurgia* (white magic) into *göetia* (or black magic, sorcery). Yet, neither white, nor black magic are what popular superstition understands by the terms. The possibility of "raising spirits" according to the key of Solomon, is the height of superstition and ignorance. Purity of deed and thought can alone raise us to an intercourse "with the gods" and attain for us the goal we desire. Alchemy, believed by so many to have been a spiritual philosophy as well as physical science, belonged to the teachings of the theosophical school.

It is a noticeable fact that neither Zoroaster, Buddha, Orpheus, Pythagoras, Confucius, Socrates, nor Ammonius Saccas, committed anything to writing. The reason for it is obvious. Theosophy is a double-edged weapon and unfit for the ignorant or the selfish. Like every ancient philosophy it has its votaries among the moderns; but,

until late in our own days, its disciples were few in numbers, and of the most various sects and opinions. "Entirely speculative, and founding no school, they have still exercised a silent influence upon philosophy; and no doubt, when the time arrives, many ideas thus silently propounded may yet give new directions to human thought"—remarks Mr. Kenneth R. H. Mackenzie IX° . . . himself a mystic and a Theosophist, in his large and valuable work, *The Royal Masonic Cyclopoedia* (articles *Theosophical Society of New York* and *Theosophy,* p. 731).[3] Since the days of the fire-philosophers, they had never formed themselves into societies, for, tracked like wild beasts by the Christian clergy, to be known as a Theosophist often amounted, hardly a century ago, to a death-warrant. The statistics show that, during a period of 150 years, no less than 90,000 men and women were burned in Europe for alleged witchcraft. In Great Britain only, from A.D. 1640 to 1660, but twenty years, 3,000 persons were put to death for compact with the "Devil." It was but late in the present century—in 1875—that some progressed mystics and spiritualists, unsatisfied with the theories and explanations of Spiritualism, started by its votaries, and finding that they were far from covering the whole ground of the wide range of phenomena, formed at New York, America, an association which is now widely known as the Theosophical Society. And now, having explained what is Theosophy, we will, in a separate article, explain what is the nature of our Society, which is also called the "Universal Brotherhood of Humanity."

[3] *The Royal Masonic Cyclopoedia of History, Rites, Symbolism, and Biography.* Edited by Kenneth R. H. Mackenzie IX° (Cryptonymous), Hon. Member of the Canongate Kilwinning Lodge, No. 2, Scotland. New York, J. W. Bouton, 706 Broadway, 1877.

The Supernatural in Man

Is it unreasonable to confess that we believe in God, not by reason of the Nature which conceals Him, but by reason of the supernatural in man which alone reveals and proves Him to exist? Man reveals God, for man, by his intelligence, rises above Nature; and in virtue of this intelligence is conscious of himself as a power not only independent of, but opposed to, Nature, and capable of resisting, conquering, and controlling her.

—Jacobi

OF STUDYING THEOSOPHY

I

[The passages put together to form the installments of this series have been gathered from various sources in Theosophical literature, although the principal writer drawn upon is William Q. Judge. Each passage is numbered at its conclusion and the source is given at the end of the installment.—Editors, THEOSOPHY.]

WHAT is study? It is not mere reading of books, but rather long, earnest, careful thought upon that which we have taken up. If a student accepts reincarnation and karma as true doctrines, the work is but begun. Many theosophists accept doctrines of that name, but are not able to say what it is they have accepted. They do not pause to find out what reincarnates, or how, when or why karma has its effects, and often do not know what the word means. Some at first think that when they die they will reincarnate, without reflecting that it is the lower personal I they mean, which cannot be born again in a body. Others think that karma is—well, karma, with no clear idea of classes of karma, or whether or not it is punishment or reward or both. Hence a careful learning from one or two books of the statement of the doctrines, and then a more careful study of them, are absolutely necessary.

There is too little of such right study among Theosophists, and too much reading of new books. . . . A proper use of . . . *The Secret Doctrine, The Key to Theosophy,* and all other matter upon the constitution of man, leads to an acquaintance with the doctrines as to the being most concerned, and only when that acquaintance is obtained is one fitted to understand the rest. . . .

Another branch of study is that pursued by natural devotees, those who desire to enter into the work itself for the good of humanity. Those should study all branches of theosophical literature all the harder, in order to be able to clearly explain it to others, for a weak reasoner or an apparently credulous believer has not much weight with others.

Western theosophists need patience, determinism, discrimination, and memory, if they ever intend to seize and hold the attention of the world for the doctrines they disseminate. (1)

The wise man sagely said that of making books there is no end. If true in his day, it is the same now.

In the field of every day books there is so much light reading that the superficial habit of skimming is plainly everywhere apparent, and it threatens to show itself in theosophical ranks.

So well am I convinced there are too many superfluous books in our particular field, that, if I had a youth to train in that department, I should confine him to the *Bhagavad-Gita,* the *Upanishads,* and the *Secret Doctrine* for a very long time, until he was able to make books for himself out of those, and to apply the principles in them to every circumstance and to his own life and thought.

Those theosophists who only wish to indulge in a constant variety of new theosophical dishes will go on reading all that appears, but the others who are in earnest, who know that we are here to learn and not solely for our pleasure, are beginning to see that a few books well read, well analysed, and thoroughly digested are better than many books read over once. They have learned how all that part of a book which they clearly understand at first is already their own, and that the rest, which is not so clear or quite obscure, is the portion they are to study, so that it also, if found true, may become an integral part of their constant thought. (2)

Western writers have been in the habit of pooh-poohing the idea that we could learn anything from Indian books. . . . But we believe in the cyclic theory, and it teaches us that in the ages man has been upon the earth he has evolved all systems of philosophy over and over again. The reason we turned to Indian books is that that land of all the rest has preserved its old knowledge both in books and monuments. . . . In the Vedas, in Patanjali's Yoga System, the Bhagavad-Gita, and hundreds of other works, can be found the highest morality and the deepest knowledge. (3)

There are several hindrances to the doing of good work by individuals with resulting loss to the movement. These are all surmountable, for hindrances that are insurmountable are nature's own limitations that can be used as means instead of being left as barriers. One of these surmountable and unnecessary hindrances is the prevalent habit of reading trashy and sensational literature, both in newspaper and other form. This stupefies and degrades the mind, wastes time and energy, and makes the brain a storehouse of mere brute force rather than what it should be—a generator of cosmic power. Many people seem to "read from the pricking of some cerebral itch," with a motive similar to that which ends in the ruin of a dipsomaniac: a desire to deaden the

personal consciousness. Sensation temporarily succeeds in drowning the voice of conscience and the pressure that comes from the soul that so many men and women unintelligently feel. So they seek acute sensation in a thousand different ways, while others strive to attain the same end by killing both sensation and consciousness with the help of drugs or alcohol. Reading of a certain sort is simply the alcohol habit removed to another plane, and just as some unfortunates live to drink instead of drinking that they may live, so other unfortunates live to read instead of reading that they may learn how to live. Gautama Buddha went so far as to forbid his disciples to read novels—or what stood for novels in those days—holding that to do so was most injurious. People are responsible for the use they make of their brains for the brain can be used for the noblest purposes and can evolve the most refined quality of energy, and to occupy it continually with matters not only trivial but often antagonistic to Theosophical principles is to be untrue to a grave trust. This does not mean that the news of the day should be ignored, for those who live in the world should keep themselves acquainted with the world's doings: but a fair test is that nothing not worth remembering is worth reading. To read for the sake of reading, and so filling the sphere of the mind with a mass of half-dead images, is a hindrance to service and a barrier to individual development. (4)

The study of Theosophy ought not to be a matter of luxury and convenience, but an uttermost necessity. Unless we feel that study is as necessary to our constitution as physical food is essential to the well-being of the body, we shall not go at the purpose of study with enthusiasm, zeal and persistence—a three-fold energy, which carries with it success.

In the first place, then, to feel the absolute necessity for study; secondly, to have a clear idea as to what is to be gained by study. People often, especially in matters of philosophy or with Theosophy, take to it because they want something to believe in. Fundamentally, this attitude goes counter to the whole viewpoint of Theosophy which has nothing to offer us in the shape of belief. Theosophy has to be studied for the purpose of gaining knowledge which can ultimately be experienced. It is *knowledge* which we need to seek, and we should therefore bring to its pursuit the attitude of the genuine inquirer and student who does not want to establish out of his study that which he himself has already preconceived.

Now, there is a tendency in many Theosophical students to consider themselves finished exponents of the philosophy because they are able to repeat what they have read; yet, they have not thoroughly grasped the meaning of what they express. So, we need to ask ourselves, when we take up "The Ocean of Theosophy", "The Secret Doctrine", or "Isis Unveiled", are we studying the language—the words—or, are we trying to grasp the ideas? If it is the ideas we are trying to grasp, we need to pursue two distinct lines; first, read carefully so that we are able to repeat the ideas, not in the language of the author, but in our own language, in so straightforward and simple a manner that an ordinary intelligent mind can understand what we have been saying. If we have grasped, we get the power of expressing the idea ourselves. The faculty of making clear comes with the understanding. Secondly, one can not be said to have grasped a philosophical idea unless he has seen all that has been said against it—its weaknesses and faults. If one can answer to himself in his own thoughts all the objections that are or possibly can be raised against an idea, then it is clear the idea has been grasped. (5)

Here is a service more needed than any other, which any student can render. The study of the *Key to Theosophy,* as one studies a grammar, the mastery of some one given subject, followed by an effort to write it out, or to speak it, in one's own language for one's self only at first, would assist the student to fix the chief points in his own mind, as well as to express them clearly. A few moments of such study daily, even weekly, would be of immense use to all. We do not need to read so widely, to think so discursively, to have knowledge so profound, or to run so far afield after occult mysteries and laws. We do need, and that urgently, to simplify our thought, to express it lucidly, briefly; to clarify our knowledge *and to live what we know.*

The opportunity thus afforded for doing good is incalculable. All about us are persons straining at the tether of their creeds, eager to break away to pastures of living Truth. Before the great mysteries of Life they stand dumb as the brute, but with enlarged capacity for suffering; endowed with the reason which in the brute is lacking, but which in the man of to-day receives little support, scant sustenance from all that he has been taught heretofore. If such a man be met, at the critical moment, by a theosophist willing and able to explain and give reason for what he believes; to indicate the bearings of theosophical truths upon the mental, social, and other conditions of the present

time; to point out the relations of Karma and Reincarnation to universal law as partly known to the average mind; the value of the service rendered thus becomes evident, the need of self-education among our members is perceived.

The subject must be studied as we study any other. One branch after another may be taken up, each being the object of meditation and reading until we can render a clear account of it to ourselves in our own words, illustrated by our own experience. It is better to know a little very thoroughly, and to frankly say that we know no more (which always placates an inquirer and inspires confidence in our sincerity), than to seek to impress others by the wide range of our thought. We may incite wonder, but we shall not convince or aid. It may seem an insignificant path to point out when one says "Educate yourselves." It is, in fact, an initial step which is also the final step, for it never ends. And if the enlargement of our own minds, the amplifications and serenity of our thought, the clarification of the nature, the knowledge that we have helped others towards these priceless advantages were not sufficient reward for the faithful lover of his kind, reward for labour, inducement for further endeavour, then surely the greatest, the final incentive comes when he remembers that he can help Those who "build the wall" to protect humanity, that he may become Their co-laborer, himself a part of that living wall. The truest way to help is by clearly learning and clearly imparting theosophic truths. It is only done by not straining too far, by educating one's self gradually and thoroughly from the root up, with frequent trials of our own definiteness of idea. (6)

Sources: (1) "Of Studying Theosophy," Wm. Q. Judge, *Path,* January, 1890; (2) "Much Reading, Little Thought," William Brehon (W.Q.J.), *Path,* June, 1890; (3) W.Q.J., *Path,* March, 1888; (4) W.Q.J., *Theosophy,* April, 1896; (5) Theosophy, xi, 405; (6) Jasper Niemand, *Path,* August, 1891.

THE ANTASKARANA – AN APPLICATION

THE genius of the Wisdom-Religion is not in any settlement upon hard-and-fast concepts and definitions, but rather in an open, eager, and searching attitude of mind—an attitude alert to broad and universal applications of those basic doctrines and principles which underlie its philosophy. These principles are few in number and axiomatic, but their applications are as infinite as are the countless universes in the depth of space. In truth, the greater part of progress consists in discoveries of heretofore unperceived applications. Such discoveries have, in all ages, been the independent work of earnest students. As William Q. Judge pointed out in "Universal Applications of Doctrine": "And we find these sturdy men of old applying their doctrines in every direction. They used the laws of analogy and correspondence to solve deep questions. Why need we be behind them?"

One such application suggests itself in connection with Mr. Judge's article, "Living the Higher Life." This article outlines an evident Karmic pattern affecting all men, a pattern not of human invention, but one inherent in the plan of human evolution itself. Mr. Judge lists three relationships in which all human beings find themselves in the present cycle of their evolution; our relationship to our nationality, to our family, and to humanity. These relations establish three types of Karma which affect and follow the Ego from life to life, and by means of which the Soul either fulfills its divine mission here in earth-life, thus fitting itself for higher duty, or fails to do so. The article then defines what our threefold duties are:

> Family duty consists not in sensuality or pleasure-hunting, but in cultivating and in elevating the emotional nature (the fourth principle), of ourselves and of our family; in being equally "kind," not only to the members of the family, but also to all creatures. . . . Patriotism consists similarly in theosophising our nation, in not only getting ourselves rid of our national defects, as well as other members of the nation rid of the same, but also in strengthening in ourselves and in our nation as a whole, all the noble qualities which belong to the nation. . . . If family duties are taken due care of, our duties to the nation and to humanity, would, to a great extent, take care of themselves unimpeded. Our national duties, if strictly performed, serve to purify our lower fifth principle of its dross and to establish and develop the better part of it, while the performance of our duty to Humanity or the *realization of universal tolerance and mercy,* puri-

> fies the lower (human) stuff in the fifth higher principle and makes it divine, thus enabling us to free ourselves gradually from the bonds of ignorance to all human beings. (Theosophy 42: 200.)

We may note from the above that the principles involved in our membership in a family, a nation, and in the human race in general, are the fourth or *Kama,* and the fifth in its dual aspects of lower and higher *Manas.* These are also the principles involved in the concept of the Antaskarana, and this points to an instructive correspondence. If the nature of *Manas* becomes dual as soon as it is attached to a body, then it follows that, throughout life, there exists a magnetic bond between lower and higher *Manas,* the strength of this bond depending upon the extent to which the lower permits itself to be guided by the higher. This magnetic bond is the Antaskarana. A footnote on page 55 of *The Voice of the Silence* defines it as "the lower *Manas,* the Path of communication or communion between the personality and the higher *Manas* or human Soul. At death it is destroyed as a Path or medium of communication, and its remains survive in a form as the *Kamarupa*—the 'shell'." The *Theosophical Glossary* amplifies this, and tells of the post-mortem state of the better part of the Antaskarana, or that portion which can be assimilated by the higher. The pertinent passage is: "The Occultists explain it as the *path* or bridge between the Higher and the Lower Manas, the divine *Ego,* and the *personal* Soul of man. It serves as a medium of communication between the two, and conveys from the Lower to the Higher Ego all those personal impressions and thoughts of men which can, by their nature, be assimilated and stored by the undying Entity, and be thus made immortal with it, these being the only elements of the evanescent *Personality* that survive death and time. It thus stands to reason that only that which is noble, spiritual and divine in man can testify in Eternity to his having lived."

From the fact that after death, the better and nobler part of the Antaskarana is at the conclusion of the Devachanic period assimilated by the Immortal Triad, becoming one with it in Eternity, and the selfish Kamic elements go to form the Kamarupa, it follows that the forces that play and move on this path or bridge are a mixture of good and bad, noble and ignoble, spiritual and base, this bridge forming, in truth, the battlefield of the great war between the higher and the lower Selves in man. The article, "Living the Higher Life," depicts the Karmic factors involved in this struggle between the divine and the

demoniacal in man. Of the threefold factors, family duties are the most immediate and most important for us; for if family duties are fully discharged incarnation after incarnation, they will lead to true patriotism, or duty to one's nation, and mercy, or duty to that greater family—Humanity. The purifying effect on the principles that enter into the constitution of the Antaskarana, through the performance of man's threefold duties, has already been set forth.

This purification of our principles can never be accomplished by any system of quietism, or by a retreat to a monastery or forest, and certainly not by impetuously rushing into the circle of ascetics before one's time, *i.e.,* before wholly discharging all family duties. As taught in *The Voice of the Silence*: "Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range —believe thou not, O Devotee, that this will lead thee to the goal of final liberation." "Think not that breaking bone, that rending flesh and muscle, unites thee to thy 'silent Self.' Think not that when the sins of thy gross form are conquered, O Victim of thy Shadows, thy duty is accomplished by nature and by man." The following Precepts contain in positive terms the true method, which is substantially the same as the triune duties in "Living the Higher Life." "The selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain." "Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of karmic retribution. Gain Siddhis for thy future birth."

Corroborative matter on the unique and crucial position of the fourth and fifth Principles in the evolution of man appears on pages 241-42 of the second volume of *The Secret Doctrine.* Manas, "the middle principle," is called "the pivot." It is so called because the Monad will "*break asunder from manifested life—'unless cemented and held together by the middle principle, the vehicle of the personal consciousness of* JIVA'." Then follows a more detailed explanation:

> In other words, the two higher principles *can have no individuality on Earth,* cannot be *man,* unless there is (a) the Mind, the *Manas-Ego,* to cognize itself, and (b) the terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man. It is the *Fifth* and the *Fourth* principles—*Manas* and *Kamarupa*—

> that contain the dual personality: the real immortal Ego (*if it assimilates itself to the two higher*) and the false and transitory personality, the *mayavi* or astral body, so-called, or the *animal-human* Soul—the two having to be closely blended for purposes of a *full* terrestrial existence. Incarnate the Spiritual Monad of a Newton grafted on that of the greatest saint on earth—in a physical body the most perfect you can think of—*i.e.,* in a two or even a three-principled body composed of its *Sthula Sarira,* prana (life principle), and *linga sarira*—and, if it lacks its middle and fifth principles, you will have created *an idiot*—at best a beautiful, soul-less, empty and unconscious appearance. *"Cogito—ergo sum"*—can find no room in the brain of such a creature, not on this plane, at any rate.

The same human principles—the fourth and the dual fifth—are pointed to as crucial in this passage from *The Secret Doctrine,* in the composition of the Antaskarana, and in connection with the triune duties outlined in the article "Living the Higher Life." The value of William Q. Judge's article lies in its reduction of these metaphysical concepts to the plane of everyday life, and conversely, the bearing of everyday living on the purification or debasement of these pivotal principles.

Why are these principles crucial or pivotal? Is it not because self-consciousness on this plane depends on them? This recalls a statement in connection with the *Secret Doctrine* exposition of the Three Fundamentals: "Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual consciousness, since it is only through a vehicle of matter that consciousness wells up as 'I am I,' a physical basis being necessary to focus a ray of the Universal Mind at a certain state of complexity." Another *Secret Doctrine* statement of similar import, and somewhat more explanatory, appears in a footnote on page 329 of the first volume: "Cosmic Ideation focussed in a principle or *upadhi* (basis) results as the consciousness of the individual Ego. Its manifestation varies with the degree of *upadhi, e.g.,* through that known as *Manas* it wells up as Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter) of the *Buddhi* resting on the experience of Manas as its basis—as a stream of spiritual INTUITION."

Taking these two statements together, it becomes clear that in its highest and purest condition, Cosmic Ideation or Spirit cannot manifest as an active, self-conscious power on the lower and more heterogeneous planes of matter; it can become such a power only by focusing

in coarse matter a lower and more differentiated aspect or ray of itself —an aspect capable of combining with, and penetrating into, the terrestrial and lowest of the seven planes. In man this lower ray or aspect is lower *Manas,* and its vehicle in the body is the physical brain and the sense organs. This gives us greater insight into the meaning of consciousness welling up as "I am I," a "physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity." This welling up of "I am I" consciousness when matter reaches a certain stage of complexity could apply to the lighting up of *Manas* in mindless Man. The course of evolution developed the lower principles and produced at last the form of man—a form that had attained the necessary stage of complexity to enable it to receive and respond to the light of mind and self-consciousness. This occurred in the middle of the third Root-Race and coincident with this reception of mind came the separation of the sexes and the beginning of the present mode of procreation, and the establishment of the Grihasta ashrama or household life. The ancient Laws of Manu governing family and social life have been reflected in every moral code worthy of the name.

The Laws of Manu inculcate moral asceticism, the essence of which is right attitude and right relationship towards every other unit of the great human family. For us, the most immediate and important relationship is that towards the members of the particular family with which we have engendered Karmic affinities in the past which led to our present incarnation in it. "Living the Higher Life" points out that our spiritual progress or retrogression depends on whether we do or do not, in each of our incarnations, get rid of the defects of the family—converting those defects in parents, brothers, and sisters into noble qualities. No one can evolve alone, in selfish disregard of the welfare of the other members of the family. It is easy to see what such an attitude will lead to, when we remember that the essential difference between Black and White Magic lies in *motive*: it will lead to a coarsening of the pivotal principles involved in the Antaskarana. The path of communion between Higher and Lower Manas will become more and more attenuated, with danger of a complete severance, unless a supreme effort is made to reverse the attitude. The specific actions which bring this result are thus depicted by Mr. Judge:

> Let not the unfortunate wanderer from the post of his family duty console himself with the foolish idea that this tendency will confine its havoc to family traits (good and bad) and to family duties

> alone. It would extend itself in all directions, wherever it can; it would make him disregard his duties to his nation and to himself (or in other words, to humanity). He would suddenly be surprised to find himself apathetic to his nation and to his higher nature, or to mankind. Such are the mazes and unknown ramifications of our evil or good propensities. Any evil or noble element of human nature converts itself under "favorable" conditions, into any other element however apparently remote. The conditions are there ready wherever the element is strong; where there is a will there is a way. Performance of family duties therefore develops patriotism and mercy. (THEOSOPHY 42: 203.)

At another place in the article, Mr. Judge traces further the consequences of disregard for others, the final end being utter degeneracy; and this probably parallels the destruction of the Antaskarana or the bridge between Higher Manas and its aspect in the body or Kama-Manas:

> I will ask you to apply the same kinds of arguments to the necessity for performing (and the failure to perform) our duties to our nation and to mankind. You can see that the phenomena of heresy, downfall of religions, rise of new religions . . . all these are due to the fact (and also to other causes), that the individuals concerned had not in some one or other of their past incarnations, done their duty to the nations (or religions), to which they respectively belonged. . . . Extending the analogy, it may be said that heartlessness, murder, cannibalism, etc., are due to failure to discharge, in past incarnations, one's duty to humanity (that is, to one's self). (THEOSOPHY 42: 205.)

As William Q. Judge wrote in "Universal Applications of Doctrine": "All our doctrines can be proved and checked at every step." "All we have to do is to see if any position we assume agrees with well-known principles already formulated and understood."

SPIRIT WITHOUT ANTITHESIS

NIRVANA is the highest attainable sphere. It is the world of cause, in which all deceptive effects or delusions of our senses disappear. The all-pervading universal soul, the *Anima Mundi,* is Nirvana. The purely Nirvanic state is a passage of Spirit back to the ideal abstraction of *Be-ness* which has no relation to the plane on which our Universe is accomplishing its cycle. It is the ultimate quiescent state; the Nirvanic condition of the seventh Principle. When the individual pralaya or Nirvana is reached, there is no more future existence possible, no rebirth till after the Maha Pralaya.

Ask a Brahman to explain *Moksha,* address yourself to an educated Buddhist and pray him to define for you the meaning of Nirvana. Both will answer you that in every one of these religions Nirvana represents the dogma of the spirit's immortality. It is worse than useless to return to the question of implied atheism in that which is spirituality of a most refined character. To see in Nirvana *annihilation* amounts to saying of a man plunged in a sound dreamless sleep—one that leaves no impression on the physical memory or brain, because the sleeper's Higher Self is in its original state of absolute consciousness during those hours—that he, too, is annihilated. Annihilation means, with the Buddhistical philosophers, only a dispersion of matter, in whatever form or semblance of form it may be. Everything that bears shape was created, and thus must sooner or later perish i.e., change that shape; therefore also everything temporary, though seeming to be permanent, is but an illusion, Maya. For, as eternity has neither beginning nor end, the more or less prolonged duration of some particular form passes, as it were, like an instantaneous flash of lightning. Before we have time to realize that we have seen it, it is gone and passed away for ever.

"What is that which has no body, no *form,* which is imponderable, invisible and indivisible; that which exists and yet *is not?*" ask the Buddhists. "It is Nirvana," is the answer. It is NOTHING, not a region, but rather a state. The positive state is essential being but no manifestation as such. The word *absorbed,* when it is proved that the Hindus and Buddhists believe in the immortality of the Spirit, must necessarily

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NOTE.—Collated from standard theosophical works.

mean in time *union,* not annihilation. To reach Nirvana means absorption into the great universal soul, the latter representing a *state,* not an individual being or an anthropomorphic god, as some understand the great EXISTENCE; that a spirit reaching such a state becomes a *part* of the integral *whole,* but never loses its individuality for all that. Henceforth the spirit lives spiritually, without any fear of further modifications of form. For form pertains to matter, and the state of Nirvana implies a complete purification or a final riddance from even the most sublimated particle of matter.

Nirvana means the certitude of personal immortality in Spirit, not in *Soul,* which latter, as a finite emanation must certainly disintegrate its particles—a compound of human sensations, passions, and yearnings for some *objective* kind of existence—before the immortal spirit of the Ego is quite freed, and henceforth secure against further transmigrations in any form. The cause of reincarnation is ignorance of our senses, and the idea that there is any reality in the world, anything except abstract existence. The disembodied Ego, through the sole undying desire in him, unconsciously furnishes the condition of his successive self-procreations in various forms, which depend on his mental state and Karma, the good and bad deeds of his preceding existence, commonly called "merit and demerit." From the organs of sense comes the "hallucination" we call contact; "from contact, desire, from desire sensation (which also is a deception of our body); from sensation the *cleaving* to existing bodies; from this cleaving, reproduction; and from reproduction, disease, decay, and death." But there is a way to avoid it, and Buddha taught his doctrine of poverty, restriction of the senses, perfect indifference to the objects of this earthly vale of tears, freedom from passion, and frequent intercommunication with Atma —soul contemplation.

This is why the "Master" recommended to his mendicants the cultivation of the four degrees of Dhyana, the noble "Path of the Four Truths," *i.e.,* that gradual acquirement of stoical indifference for either life or death; that state of spiritual self-contemplation during which man utterly loses sight of his physical and dual individuality, composed of soul and body; and uniting himself with his third and higher immortal self, the real and heavenly man merges, so to say, into the divine Essence, whence his own spirit proceeded like a spark from the common hearth.

Both Pagan philosophy and Christianity owe their elevated ideas on

the soul and spirit of man and the unknown Deity to Buddhism and the Hindu Manu. No wonder that the Manicheans maintained that Jesus was a permutation of Gautama; that Buddha, Christ, and Mani were one and the same person, for the teachings of the former two are identical. It was the doctrine of old India that Jesus held to when preaching the complete renunciation of the world and its vanities in order to reach the kingdom of Heaven, Nirvana, where "men neither marry nor are given in marriage, but live like the angels." Again, the learned Jewish Initiates never meant by the "Promised Land" Palestine alone, but the same Nirvana as the learned Buddhists and Brahmins do—the bosom of the Eternal ONE, symbolized by that of Abraham, and by Palestine as its substitute on earth. The passage of the soul-atom through the "seven planetary chambers" had the same metaphysical and also physical meaning.

The doctrine of Buddha is entirely based on practical works. A general love of all beings, human and animal, is its nucleus. A man who knows that unless he toils for himself he has to starve, and understands that there is no scapegoat to carry the burden of his iniquities for him, is ten times more likely to become a better man than one who is taught that murder, theft, and profligacy can be washed in one instant white as snow, if he but believes in a god who, to borrow an expression from Volney, "once took food upon earth, and is now himself the food of his people." Nirvana is "*escape* from misery" but only from that of matter, freedom from *Klesha* (cleaving), or *Kama,* and the complete extinction of animal desires. The "Four Truths" are the foundation of the whole Buddhist doctrine of Nirvana. These are the existence of *pain,* its production, its annihilation, and the Way thereto. Existence is said to be the source of pain. Birth existing, decrepitude and death ensue, for wherever there is a form there is a cause for pain and suffering. Spirit alone has no form and therefore cannot be said *to exist.* Whenever the inner man reaches that point when he becomes utterly spiritual, hence *formless,* he has reached a state of perfect bliss. Man as an objective being becomes *annihilated,* but the spiritual entity with its subjective life will live forever, for spirit is incorruptible and immortal.

Thus the Arhat, the holy mendicant, can reach Nirvana while yet on earth; and his spirit, totally freed from the trammels of the "psychic, terrestrial, *devilish* wisdom," as James calls it, and being in its own nature omniscient and omnipotent, can on earth, through the sole

power of his *thought,* produce the greatest of phenomena. An Arhat, say the Buddhists, is one who has acquired the power of flying in the air, becoming invisible, commanding the elements, and working all manner of wonders—commonly, and as erroneously, called miracles. He is a perfect man, a demi-god. A god he will become when he reaches Nirvana, for like the initiates of both Testaments, the worshippers of Buddha know that they "are gods." Every man may become Buddha, says the doctrine.

Analogy is the surest guide to the comprehension of the Occult teachings. How perfect is the analogy between the processes of Nature in the Kosmos and in the individual man. The latter lives through his life-cycle and dies. His "higher principles," corresponding in the development of a planetary chain to the cycling Monads, pass into Devachan, which corresponds to the Nirvana and states of rest intervening between two chains. The man's lower "principles" are disintegrated in time and are used by Nature again for the formation of new human principles, and the same process takes place in the disintegration and formation of Worlds. The final Pralaya is the death of Kosmos, after which its Spirit rests in Nirvana, or in THAT for which there is neither Day nor Night. Everything is re-absorbed into its original ONE Element—the "Gods themselves, Brahma and the rest" being said to die and disappear during the long *Night.* In Pralaya, or the intermediate period between two manvantaras, the Monad loses its name, as it loses it when the real ONE self of man merges *into Brahm* in cases of high Samadhi (the Turiya state) or final Nirvana. "When the disciple" in the words of Sankara "having attained that primeval consciousness, absolute bliss, of which the nature is truth, which is without form and actions, abandons this illusive body that has been assumed by the *atma* just as an actor abandons the dress put on," he *is* Buddha.

Existence is "a descent of spirit into matter equivalent to an ascent in physical evolution; and a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante,* with a corresponding dissipation of concrete organism—up to Nirvana, the vanishing point of differentiated matter. There is an eternal cyclic law of re-births, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from re-incarnations in previous Kalpas for incalculable *Æons*—by the highest and earliest *Nirvanees.* It was the turn of those "Gods" to incarnate in the present Manvantara; hence their presence on earth—the Gods who had *fallen* into generation,

whose mission it was to complete *divine* man. . . . To have become a self-conscious Spirit, the latter must have passed through every cycle of being, culminating in its highest point on earth in Man. SPIRIT *per se* is an unconscious negative *abstraction.* It's purity is inherent, not acquired by merit. Hence, to become the highest Dhyan Chohan it is necessary for each Ego to attain to full self-consciousness as a human, *i.e.,* conscious Being, which is synthesized for us in Man.

"When Buddhi absorbs our egotism (destroys it) with all its vikaras, Avalokiteswara (the spiritual "Logos") becomes manifested to us, and Nirvana, freedom from the trammels of Maya, or illusion," (results). The only approach to anything like a comprehensive conception of Nirvana can be attempted solely in the panoramic visions of the Soul, through the spiritual ideations of the divine Monad. "Nor is the individuality—nor even the essence of the personality, if any be left behind—lost, because re-absorbed." The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action. Says Eitel: "Positively (and esoterically) the Buddhists define Nirvana as the highest state of spiritual bliss, as absolute immortality through absorption of the soul (*spirit* rather) into itself, but *preserving individuality* so that, *e.g.,* Buddhas, after entering Nirvana, may reappear on earth"—*i.e.,* in the future Manvantara.

Yet, says H. P. Blavatsky, there are those Bodhisattvas who view the transcendental state of Nirvana as the "death of all *compassion* for the world of suffering," and who, by preferring the Nirmanakaya to the Dharmakaya vesture of the Nirvanee, stand higher in the popular estimation than the latter. "'Tis true thou [the Bodhisattva, the Arhat] hast a right to Dharmakaya vesture; but Sambhogakaya is greater than a Nirvanee, and greater still is a Nirmanakaya—the Buddha of Compassion."

YOUTH-COMPANIONS ASK—AND ANSWER

OF all the people we run across who attend churches, we find one or two who truly have a religious spirit. It is not a philosophical or intellectual interest to them, but an active, living thing. These people talk to their friends and everybody they come in contact with about the fire that comes from inside. What is there about them that attracts one's respect regardless of their faith? Can Theosophists share this same feeling of service?

(*a*) Sincere, inspired representatives of many different churches might conceivably arrest the questioner's attention. The Unitarian Church provides a good example for consideration since its teachings could easily be seen to inspire its members. The Unitarians have a vision of a working basis for brotherhood. They feel it hinges on the necessity for each man to make his own religion for himself from the various avenues to truth open to him, rather than accepting an externally imposed and empty church creed, and, further, without reliance on any authority. Thus his faith theoretically becomes a dynamic factor in his life, and he a more effective unit in his dealings with his fellows. In an address at the 1956 summer institute of the Southwestern Unitarian Council Rev. Frank Ricker, a Unitarian minister, explained it this way:

> A faith with such profound power, built by personal effort and devotion, can be deeply motivating to a person. He cannot keep it to himself. It will find an expression in his living, in his choices, in his loyalties. Let me speak very personally as to how this seems to be for me.
>
> Like many of you, I'm an adult convert to liberal religion. I appreciate the opportunity given to me to try to develop the deepest kind of faith for which I have capacity. I appreciate the respect for me, my mind, my integrity, which I received when I came into this fellowship. *More than anything else, I want others to have this same opportunity.* I feel that I owe them the chance at this uniquely thrilling experience of a faith that is deeply and profoundly personal and satisfying. Our debt can be paid only as we make our faith available more and more widely to people who want it and need it without knowing where to look for it.
>
> If this sounds to you like the language of an evangelist, that's good. That's precisely how I feel. It's precisely how I hope you feel.

> This is the cement which holds us together. Our respect for the integrity of each other person and his need to grow to be himself is more uniting for us than any conformity of belief could possibly be.

The combination of this kind of enthusiasm with a truly philosophical approach to religion such as the Unitarian one is possibly what impressed the questioner so much. Certainly there are Theosophists who have pre-dated Rev. Ricker's thoughts and who have acted upon them to some degree. Enthusiasm coupled with the sincere wish to help others will always command respect of a sort, but when the content of that help inspires men to search for truth for themselves, it must surely find a quick response from a Theosophist, and from any thinking person.

Theosophy and Unitarianism share a similar approach to the domain of comparative religious study. They should, likewise, both produce some very effective workers for brotherhood in the terms of the Unitarian description. Students of both are effectively on their own; they are their own masters, and their own physicians as well. These groups offer a great encouragement to the enquiring mind.

"Theosophy is for those who want it" is an axiom which may make a student hesitant to "push" its teachings on anyone. Perhaps a similar sincerity of purpose—helping others—which causes the "fire" in a Unitarian, is reflected in a Theosophist's reluctance to proselytize.

(*b*) I question whether this "fire that comes from inside" does always "attract one's respect regardless of the faith." This student has come across some who "talk to their friends and everybody they come in contact with about the fire that comes from inside," and quite often finds a feeling of mistrust about the validity of their conviction; not necessarily the validity of what they believe, but the fact that they go around verbalizing about this "inner fire."

All through history we have seen those in whom a "fire" was genuine, a dynamic drive in their lives, an inspiration to those who knew them and, later, for those who read about them. Anyone who definitely *has* a conviction, especially in this day and age, can't help but be noticed, and as was said, will command the respect of others. Yet if this conviction is often spoken of it may lose its "fire."

It does seem, however, that no particular slant of seeking truth, conviction or whatever, save that symbolized by the term "philosophical" can be relied on completely. The intellectual, on the one

hand, if without anything to check his somewhat mechanical brainwork, is definitely empty. The one who just "feels" convictions, on the other hand, can never give justice to the search. The Theosophical student, finds himself in the middle of the road, so to speak.

A student of Theosophy, it would seem, in order to give adequate attention and due credit to the study of Theosophy as presented to us by H.P.B., must employ his intellect—at least in some small measure as did H.P.B. on a much larger scale—must try to maintain and exemplify a philosophical attitude toward all that comes. Above all, he attempts to keep alive the spiritual heritage which is rightfully his. At the same time, if he is at all integrated with Theosophy, he finds himself with similar-to-religious responses and "convictions." One could even say that if these responses were lacking, an important, vital message of the philosophy and doctrines of Theosophy missed the individual—a portion of his nature was dormant. One might say that if an individual pays heed to all avenues of perception while holding a strong conviction, he has, in a sense, made this conviction his own; it does not then have an untrue or unsteady ring to it.

It is always extremely attractive, and even moving at times, to find one who appears to be alive with conviction, rather than just moving through the routines of living. It would seem that anyone who is truly devoted to the "cause of Theosophy" and the principles laid down by H.P.B., would out of necessity "share this same feeling of service" and fire from within. Theosophists, or rather students of Theosophy, are not necessarily great people in the sense that they would be outstanding personalities wherever they might go. Philosophical effort does not always show itself daily to the onlooking world. But it does create an atmosphere in which the feeling for doing service can be shared with such men of genuine religious conviction as those mentioned by the questioner.

HOW SHOULD WE TREAT OTHERS?

[This article, last reprinted in THEOSOPHY for October, 1944, was published by Wm. Q. Judge in *Path* magazine in February, 1896, the month before he died. The latter portion, especially, has that clarity in practical matters which always marks Mr. Judge's presentation of Theosophy. There is, also, the recurring theme of Theosophical responsibility for general reform and re-education through individual study, work, and practice, in order that the "general sum of hate and opposition" in the world may be reduced, and the "personality" of the century changed for the better.—Eds. THEOSOPHY]

THE subject relates to our conduct toward and treatment of our fellows, including in that term all people with whom we have any dealings. No particular mode of treatment is given by Theosophy. It simply lays down the law that governs us in all our acts, and declares the consequences of those acts. It is for us to follow the line of action which shall result first in harmony now and forever, and second, in the reduction of the general sum of hate and opposition in thought or act which now darkens the world.

The great law which Theosophy first speaks of is the law of Karma, and this is the one which must be held in view in considering the question. Karma is called by some the "law of ethical causation," but is also the law of action and reaction; and in all departments of nature the reaction is equal to the action, and sometimes the reaction from the unseen but permanent world seems to be much greater than the physical act or word would appear to warrant on the physical plane. This is because the hidden force on the unseen plane was just as strong and powerful as the reaction is seen by us to be. The ordinary view takes in but half of the facts in any such case and judges wholly by superficial observation.

If we look at the subject only from the point of view of the person who knows not of Theosophy and of the nature of man, nor of the forces Theosophy knows to be operating all the time, then the reply to the question will be just the same as the everyday man makes. That is, that he has certain rights he must and will and ought to protect; that he has property he will and may keep and use any way he pleases; and if a man injure him he ought to and will resent it; that if he is insulted by word or deed he will at once fly not only to administer punishment on the offender, but also try to reform, to admonish, and very often to give that offender up to the arm of the law; that if he

knows of a criminal he will denounce him to the police and see that he has meted out to him the punishment provided by the law of man. Thus in everything he will proceed as is the custom and as is thought to be the right way by those who live under the Mosaic retaliatory law.

But if we are to inquire into the subject as Theosophists, and as Theosophists who know certain laws and who insist on the absolute sway of karma, and as people who know what the real constitution of man is, then the whole matter takes on, or ought to take on, a wholly different aspect.

The untheosophical view is based on separation, the Theosophical upon unity absolute and actual. Of course if Theosophists talk of unity but as a dream or a mere metaphysical thing, then they will cease to be Theosophists, and be mere professors, as the Christian world is to-day, of a code not followed. If we are separate one from the other, the world is right and resistance is a duty, and the failure to condemn those who offend is a distinct breach of propriety, of law, and of duty. But if we are all united as a physical and psychical fact, then the act of condemning, the fact of resistance, the insistence upon rights on all occasions—all of which means the entire lack of charity and mercy—will bring consequences as certain as the rising of the sun to-morrow.

What are those consequences, and why are they?

They are simply this, that the real man, the entity, the thinker, will react back on you just exactly in proportion to the way you act to him, and this reaction will be in another life, if not now.

The fact that the person whom you condemn, or oppose, or judge seems now in this life to deserve it for his acts in this life, does not alter the other fact that his nature will react against you when the time comes. The reaction is a law not subject to nor altered by any sentiment on your part. He may have, truly, offended you and even hurt you, and done that which in the eye of man is blameworthy, but all this does not have anything to do with the dynamic fact that if you arouse his enmity by your condemnation or judgment there will be a reaction on you, and consequently on the whole of society in any century when the reaction takes place. This is the law and the fact as given by the Adepts, as told by all sages, as reported by those who have seen the inner side of nature, as taught by our philosophy and easily provable by anyone who will take the trouble to examine carefully. Logic and small facts of one day or one life, or arguments on lines laid down by

men of the world who do not know the real power and place of thought nor the real nature of man cannot sweep this away. After all argument and all logic it will remain. The logic used against it is always lacking in certain premises based on facts, and while seeming to be good logic, because the missing facts are unknown to the logician, it is false logic. Hence an appeal to logic that ignores facts which we know are certain is of no use in this inquiry. And the ordinary argument always uses a number of assumptions which are destroyed by the actual inner facts about thought, about karma, about the reaction by the inner man.

The Master "K.H.," once writing to Mr. Sinnett in the *Occult World,* and speaking for his whole order and not for himself only, distinctly wrote that the man who goes to denounce a criminal or an offender works not with nature and harmony but against both, and that such act tends to destruction instead of construction. Whether the act be large or small, whether it be a denunciation of a criminal, or only your own insistence on rules or laws or rights, does not alter the matter or take it out of the rule laid down by that Adept. For the only difference between the acts mentioned is a difference of degree alone; the act is the same in kind as the violent denunciation of a criminal. Either this Adept was right or wrong. If wrong, why do we follow the philosophy laid down by him and his messenger, and concurred in by all the sages and teachers of the past? If right, why this swimming in an adverse current, as he said himself, why this attempt to show that we can set aside karma and act as we please without consequences following us to the end of time? I know not. I prefer to follow the Adept, and especially so when I see that what he says is in line with facts in nature and is a certain conclusion from the system of philosophy I have found in Theosophy.

I have never found an insistence on my so-called rights at all necessary. They preserve themselves, and it must be true if the law of Karma is the truth that no man offends against me unless I in the past have offended against him.

In respect to man, karma has no existence without two or more persons being considered. You act, another person is affected, karma follows. It follows on the thought of each and not on the act, for the other person is moved to thought by your act. Here are two sorts of karma, yours and his, and both are intermixed. There is the karma or effect on you of your own thought and act, the result on you of the other person's thought; and there is the karma on or with the other

person consisting of the direct result of your act and his thoughts engendered by your act and thought. This is all permanent. As affecting you there may be various effects. If you have condemned, for instance, we may mention some: (a) the increased tendency in yourself to indulge in condemnation, which will remain and increase from life to life; (b) this will at last in you change into violence and all that anger and condemnation may naturally lead to; (c) an opposition to you is set up in the other person, which will remain forever until one day both suffer for it, and this may be in a tendency in the other person in any subsequent life to do you harm and hurt you in the million ways possible in life, and often also unconsciously. Thus it may all widen out and affect the whole body of society. Hence no matter how justifiable it may seem to you to condemn or denounce or punish another, you set up cause for sorrow in the whole race that must work out some day. And you must feel it.

The opposite conduct, that is, entire charity, constant forgiveness, wipes out the opposition from others, expends the old enmity and at the same time makes no new similar causes. Any other sort of thought or conduct is sure to increase the sum of hate in the world, to make cause for sorrow, to continually keep up the crime and misery in the world. Each man can for himself decide which of the two ways is the right one to adopt.

Self-love and what people call self-respect may shrink from following the Adept's view I give above, but the Theosophist who wishes to follow the law and reduce the general sum of hate will know how to act and to think, for he will follow the words of the Master of H.P.B. who said: "Do not be ever thinking of yourself and forgetting that there are others, for you have no karma of your own, but the karma of each one is the karma of all." And these words were sent by H.P.B. to the American Section and called by her words of wisdom, as they seem also to me to be, for they accord with law. They hurt the *personality* of the nineteenth century, but the personality is for a day, and soon it will be changed if Theosophists try to follow the law of charity as enforced by the inexorable law of karma. We should all constantly remember that if we believe in the Masters we should at least try to imitate them in the charity they show for our weakness and faults. In no other way can we hope to reach their high estate, for by beginning thus we set up a tendency which will one day perhaps bring us near to their development; by not beginning we put off the day forever.

ON THE LOOKOUT

Guilt, Revenge and Execution

The causes of capital crimes are naturally regarded as matters needing much study. But in *The Offenders—Society and the Atrocious Crime,* the authors, Giles Playfair and Derrick Sington, demonstrate that society's wish to execute needs probing just as badly, (London: Secker & Warburg, 1957). This volume does as much, perhaps, as any 275-page treatment possibly can in the way of indicating how such a dual approach to "atrocious crime" may be attempted. By giving the case histories of persons involved in six "ultimate" crimes, five of them of a most heinous nature, Playfair and Sington show that they have no wish to minimize the lengths to which a psychopath may go. They also, however, suggest that to allow the psychopathic criminal to live and to give him every sort of treatment designed to bring about normalcy may be of considerable informative value. For we need to know a great deal more about psychopathy. One of the reasons we need to know more about the psychopath is that the atmosphere in which many murder trials are conducted is itself psychopathic.

In their Preface, Playfair and Sington summarize their most important conclusions:

> That abolition should not be fought for, as it mostly has been, merely as an end in itself, but rather as the first essential step in a programme of penal reform.
>
> That society, through the practice of the deterrent-retributive theory of punishment, not only violates the rights of the individual, but fails in the end to protect itself.
>
> That the only rational approach to the problem of crime, if the rights alike of the individual and of society are to be properly considered, is the clinical or curative approach.

"He Is More Wicked Than I"

The following paragraphs indicate the character of Playfair and Sington's arguments against capital punishment:

> The psychopath is as surely the slave of his fantasies as the psychotic is of his. In this sense, indeed, one might express the only essential difference there appears to be between the two by saying that for every psychotic who thinks he *is* Napoleon there is a psychopath making wholly irrational and compulsive attempts to *become* Napoleon. Neither can help himself; both are mentally crippled.

> But if most people want to punish the psychotic because they don't understand him—and most people probably still do in spite of the fact that this barbarous practice has been renounced in the civilised world—they want to punish the psychopath still more because, erroneously, they are convinced that they do understand him. Or rather, they refuse to believe that he really exists, and many forensic psychiatrists pander to this popular superstition to the extent of maintaining, in defiance of what they know, that he is perfectly sane and responsible. For it is essential to the ordinary citizen's peace of mind, to his relief from guilt, that he should believe that there are people more wicked than he is, and he can and does believe this when criminals are convicted.

A Dangerous Immaturity

Playfair and Sington argue that, approaching the subject of capital crimes in rational fashion, normal people ought to be thankful that they have the power to control their own destructive impulses—and ought to pity the psychopath for his weakness. But it is always the most emotionally unstable of those who support the death penalty who cry the loudest and longest for the taking of a criminal's life. The following analogy is effective:

> A boy in a classroom caught cheating is most loudly and quickly condemned by those among his fellows who have wanted to cheat themselves and have resisted the temptation; they would consider themselves slighted, would consider that their virtue had gone unrewarded, if the culprit were to be excused on the grounds that he had no moral sense. It is the same, in general, with society's attitude towards the psychopath.

Apparently many people do not really approve of the psychiatric approach to crime—possibly because they realize that their hidden kinship to those who commit violence may be somehow exposed. Even so, there are stirrings of public conscience after a psychopathic murderer has been condemned. As Playfair and Sington put it: "Paradoxically, the public conscience is seldom, if ever, at ease after the legal technique for sending a psychopathic murderer to the execution chamber has been exercised. Since his execution has to take place in their name, and is ultimately thrust on their conscience, the people need a more appealing, a simpler, more convincing excuse than the legal test of insanity in whose net he has usually been caught. They want to forget all that has been said in court about his abnormality, especially when they secretly know that in his case abnormality equals madness."

A Typical Case

The authors of *The Offenders* take pains to point out that the punitive attitude is far more dangerous to society than any statute allowing capital punishment, even though the two may be regarded as different facets of the same complex. But if life-imprisonment is demanded by a society sure of its right to punish, the psychological crime is nearly as great. The case of Joseph Redenbaugh, a man sentenced to life imprisonment in Minnesota when he was nineteen years old, indicates the nature of a psychological crime for which society is often responsible. The authors interviewed Redenbaugh and studied his record. They report as follows:

> Redenbaugh in early middle age was a quiet, modest, scholarly man; he was skilled in several trades; he kept out of trouble; he was the antithesis of the savage, ignorant, aggressively amoral youth he once had been. At nineteen, when he was sentenced to prison for the rest of his natural life, he had been considered—understandably in the light of his record and attitude—incurably anti-social. Now, at forty, he had long since confounded this prognosis. He was reformed.
>
> But if reform was the chief aim of the penal system in the abolition state of Minnesota, or even a subsidiary aim, this, in Redenbaugh's case, was a mockery. He had done two murders of the kind which only "mad dogs" commit; of the kind which a quickly aroused public wishes to see avenged, irrespective of the perpetrator's age or mental state or degree of responsibility. Accordingly, the sentence that had been passed on young Redenbaugh was purely retributive in purpose. It meant that, regardless of what he might strive to become or succeed in becoming, regardless of what he was, he would continue to be punished, year after year after year, for what he had been. It left him with no way, in reality, of earning back his freedom or, by the exercise of his own will, of putting paid to his debt to society. Undoubtedly, the people of Minnesota would have demanded his death, if capital punishment had been legal in their state. As it was, they had demanded his imprisonment until he died, which in a sense amounted to the same thing, for death was thus the only route to the expiation of his crimes. Redenbaugh, like nearly all those who get "life" in abolition states, had deluded himself with the hope that the people's demand would not in the end be literally obeyed, that some day, somehow, he would be granted his liberty again.

The Summing Up

The concluding chapter of *The Offenders* restates the central theme of the book—an excellent reference work for anyone who desires to

participate intelligently in campaigns seeking abolition of the death penalty:

> All penal reform is ultimately, of course, a question of educating public opinion. It is a question in particular of countering that primitive emotional need which, as we have said, finds satisfaction in executions and, as we would add now, in any lesser form of retributive punishment. To equate this need, as has sometimes been done, with a mere desire for vengeance is probably an over-simplification of the case. We are inclined to give some credence to the psycho-analytic interpretation, which suggests that the urge to punish the criminal is an outbreak of the ordinary citizen's own hidden tendency towards sinfulness or crime; the means whereby he is enabled to cleanse himself of his own sense of guilt by excoriating another.

Answering Horror With Horror?

> Whatever the truth of this, we have no doubt that the more dramatic the apparent cause for moral indignation, the more likely this urge is to be aroused. And we are equally convinced that society, through indulging in it, endangers rather than protects itself, and blackens rather than cleanses its conscience.
>
> However horrifying a crime, the proper way to answer it is, we submit, not with capital punishment. For that is to answer horror with horror. That is to behave not only primitively and hysterically, but shortsightedly. That is to impede any true study of the varying causes of crime. And when, and only when, these causes are understood, can crime itself, no matter of what sort or on what scale, be ended.

Scientists Protest Bomb Tests

According to the Los Angeles *Mirror-News* (Jan. 14), an increasing number of scientists are attempting to prick the public conscience in relation to nuclear bombs:

> More than 9000 scientists of 44 nations have petitioned the United Nations for an international agreement to stop nuclear bomb tests immediately.
>
> The petition warned that "each nuclear bomb test . . . causes damage to the health of human beings all over the world . . ." and increases "the number of seriously defective children that will be born in future generations."

The petition was circulated by Dr. Linus Pauling, of the California Institute of Technology, and the signing scientists, according to the *Mirror-News,* "include 36 Nobel winners, 101 members of the U. S.

National Academy of Sciences, 216 members of the Soviet Academy of Sciences, and 35 fellows of the Royal Society of London."

Christian Forthrightness

The *Herald Express* (Los Angeles) for Dec. 3 quotes from a lengthy report on the "State of the Churches" given at the Triennial General Assembly of the National Council of Churches. While the report lists some "encouraging" developments it also substantiates the criticisms made by Dean James A. Pike in his article "Huckstering God is Dangerous" (noted in Lookout for September). The report says, in part:

> Modern churches too often have put the accent on secular yardsticks of success—size, statistics and outward attractiveness.
>
> Many congregations would rather have a minister who is a "good administrator and promoter" than one who is a loyal and humble disciple of Jesus Christ, a thinker and a fearless prophet of the sovereign and redeeming Lord.
>
> Church membership of over 100 million is at an all-time high, but delinquency, immorality and social confusion also are at peaks.

Possibly as a result of spotlighting these conditions, the report is able to announce that "recently more churches are reminding themselves that they have a divine mission."

Search for Reassurance

The issues set forth by the Council of Churches are also discussed at length by T. F. James in the December *Cosmopolitan.* An article, "How Many Americans *Really* Believe in God," considers several contributory factors in what seems to be a "return to religion"—the need to belong, the cult of reassurance, etc. Mr. James suggests that although there is certainly nothing wrong with seeking practical help from religion in matters of human relationship and personal problems, "when these are the only goals which people seek in religion, there is grave danger that the whole meaning of religion as we have known it will be turned inside out." Mr. James continues:

> In the past our religion has given men strength to face the harsh problems of human existence. Nowhere in the teachings of the Old Testament prophets or the preaching of Jesus is faith in God offered as a technique for achieving peace of mind or success. The great ideal of Jewish-Christian religion is summed up in the admonition, "Love thy neighbor as thyself." Throughout the centuries religion has urged men to care less about themselves and more about the suffering and weakness of their fellows.

Religion or Magic?

> The fear that we are losing sight of this fundamental idea has prompted many church leaders to speak out against the "cult of reassurance." Dr. Eugene Blake, for instance, has declared that people who are turning to God through "fear, selfishness or a longing for security" are looking for magic rather than religion, and are trying "to use God for their own purposes."

Mr. James mentions one "joy cultist" who, in a lecture entitled "Shine, Shimmer, Scintillate," told how to live on a "diet of joy," assuring her hearers that "her joy diet can heal anything, including cancer and tuberculosis." Another cultist offered a pamphlet entitled "Money Is God in Action."

Christian (?) Complacency

On the fact that more than half the number of people polled answered "yes" to the question, "Do you feel you fulfill the Christian law of love in your everyday life?", Mr. James comments:

> Apparently Americans have an enormous, un-Christian complacency about their virtue. Clergymen commenting on this answer unanimously declared that only a people who had lost contact with the genuine ideals of Christianity could so confidently identify their personal standards of goodness with the law of love. The great prophets and saints of the Jewish-Christian tradition struggled to live this law and invariably confessed their failure to do so.

Genuine Revival May Emerge

"The religious struggle in contemporary America," Mr. James says, "is not between belief in God and atheism. Rather it is between a mature faith and what Rev. Harold Bowman calls 'emotional infantilism'—a religion for people 'who want to live all their lives in a kind of cosmic bassinet'." In spite of the many discreditable excrescences of cultism, fadism, etc., Mr. James finds several items on the credit side of the ledger:

> There are strong signs, particularly in our colleges, that more and more Americans are becoming aware that "faith in faith" is not enough, that it is a time to consider what we believe without sentimentality and blasé self-satisfaction. America's clergymen, too, are rising to the challenge by re-emphasizing traditional values of humility and moral responsibility, and by saying less about what religion can do for a man and more about what a religious man ought to be and do. With such leadership, aided by our national preference for the true and genuine over the lazy sham and the phony formula,

America's religious revival may yet become a genuine revival of religion.

Yet the real need, it seems, is for a re-creation of *genuine* religion—a religion which will be "ethical, moral, practical, scientific and philosophical."

Faith—or Fanaticism?

The New York *Post,* Oct. 10, 1957, told of a Massachusetts woman (mother of two small children) who refused to have a blood transfusion, the lack of which, doctors felt sure, would mean death. The *Post* stated:

> Mrs. Denno, 43, a member of Jehovah's Witnesses, said she would not permit transfusion because her sect regards it as a violation of the Biblical injunction against "feeding on the blood of a fellow man." . . .
>
> Last year Mrs. Denno accepted a blood transfusion under similar circumstances, but friends of the family said her relatives and friends who are members of Jehovah's Witnesses later upbraided her for her lack of faith." So Mrs. Denno decided to accept death rather than a transfusion when her current illness became accute.

Faith and Medical Care Win

Although the entreaties of the husband and the tears of her children failed to make Mrs. Denno change her mind, they must, one thinks, have so strengthened her will to live that it supplemented medical care to such an extent that the New York *News,* Nov. 20, could report:

> A Jehovah's Witness who spurned blood transfusions, yet survived the lowest known red cell count in medical history, left Hale Hospital here today. . . . At one point, her red blood cell count dipped to 6%, lowest ever recorded in a surviving patient. Mrs. Denno suffered from a bleeding ulcer.
>
> Doctors credited her recovery to a novel treatment, consisting of a mixture of cobalt and iron, and long bed rest.

Faith "Can" Cure

The important thing, it seems, is that there be *something* which focuses faith. This is suggested in the following passage from *Isis Unveiled* I, 216:

> *With expectancy supplemented by faith, one can cure himself of almost any morbific condition.* The tomb of a saint; a holy relic; a talisman; a bit of paper or a garment that has been handled by the supposed healer; a nostrum; a penance, or a ceremonial; the laying

on of hands, or a few words impressively pronounced—either will do. It is a question of temperament, imagination, self-cure. In thousands of instances, the doctor, the priest, or the relic has had credit for healings that were solely and simply due to the patient's unconscious will. . . . The influence of mind over the body is so powerful that it has effected miracles at all ages.

Black Magic in Science

A new medical technique, featured in *Look* for Dec. 10, demands a "view-with-alarm" approach in the framework of theosophical teachings. Says *Look*:

> Three of the world's most celebrated figures today are participating in a medical gamble to prolong their lives. Their names are His Holiness Pope Pius XII, West German Chancellor Konrad Adenauer and Georges Braque, one of France's greatest living painters.
>
> Each is risking the unknown in submitting to treatments known as "cellular therapy," and all have felt better after the treatments. . . . Dr. Paul Niehans, the eminent Swiss surgeon who discovered this offbeat therapy, claims it puts doctors on the threshold of the time when they will know "how to keep human beings youthful."

Animal Sacrifice in Our Day

While Dr. Niehans' formula rests on the fact that the trillions of cells in our bodies are continually being replaced, the method is "revolutionary" in that it is not a method of *feeding* the cells, but of actually introducing them into the system. To offset the effects of aging, *Look* says—

> Practitioners of cellular therapy introduce young, health cells into the body. The young cells, they say, can revitalize an ailing organ, fortify its disease resistance and even slow the degenerative processes of old age.
>
> When an organ ails, "fresh cells" are procured from the corresponding part of the foetus of an animal or from a very young calf, ewe or pig. The cells are mashed into a solution which is injected directly into the patient's body. The job must be done so quickly that some patients are treated right at the slaughterhouses where the cells are obtained.

AMA Skeptical

> So apparently naïve is this theory, so medically quirksome is its application and so flimsy is its justification that the American Medical Association leaves no loopholes in its skepticism. "Most American physicians," the AMA says, "do not believe that sufficient data are available for them to justify the use of this substance on their patients.

For example, they have yet to know its exact composition; how the material can be standardized; its physiological action in the body as determined by specific tests. Nor is there sufficient information on its safety or clear-cut indications for its use."

ANCIENT THEORY—

Dr. Niehans' injection does not induce the shock which previous experience led doctors to expect. The Pope, according to *Look,* has "received cell shots on at least three occasions," while Chancellor Adenauer uses the "potions in dehydrated form." And, although Dr. Niehans "has no scientific explanation of what occurs inside the body," he insists, says *Look,* that "salutary things happen" when the injection is used. *Look* outlines the history of the cellular theory as follows:

Cellular therapy has medical roots as ancient as the Egyptian "Ebers Papyrus," one of the oldest known documents on the art of healing, which describes a preparation produced from animal organs. In about A.D. 500, the Indian Susruta prescribed young tiger glands for impotence. Homer relates how Achilles ate the marrow of a lion to augment his strength and courage. And Paracelsus, the physician who first employed mercury, taught in the 16th century that "heart heals heart, kidney heals kidney, like heals like." From these primitive beliefs, modern medicine moved into the fields of artificial hormones and grafting, meanwhile learning how vigorously the body resists the introduction of foreign substances, including cells. (A kidney can be transplanted, for instance, only from one identical twin to another.)

IN MODERN DRESS

Niehans believes his modernized use of the old system taps "the unsuspected forces the Creator has planted in these small cell systems." He adds, "If we recall that a very small cell in our skin changes pigment, that it can react to temperature by perspiring or drying, that it registers electric currents, blushes and pales, that it absorbs light, color or sound, we have an idea of the wonder of these tiny living units which form our body."

In *Isis* II, 620-22, H. P. Blavatsky speaks of several methods of increasing longevity, but it is clear that none of the potions referred to was of animal origin. She also states that "Paracelsus, the alchemists, and other mystics, meant by *mercurius vita,* the living spirit of silver, the *aura* of silver, not the *argent vive;* and this *aura* is certainly not the mercury known to our physicians and druggists. There can be no doubt that the imputation that Paracelsus introduced mercury into medical practice is utterly incorrect."

While Dr. Niehans' method of cell therapy may seem, to some, little worse than the slaughter of animals for food, what a strange mingling of astral and pranic currents—and what a seed for peculiar physical karma in the future!

CURRENTS IN SCIENCE

Two items in a science column in the Chicago *Tribune* for Dec. 29, 1957, may interest Theosophists. The first is significant only as a reminder that not all scientists are hynotized by the idea of conquering outer space:

> Dr. Paul B. Sears, retiring president of the American Association for the Advancement of Science, tonight warned against letting "our hypnotic concern" with outer space divert still more attention from unsolved problems of limited space on earth.
>
> Dr. Sears said that in the United States "our future security may depend less upon priority in exploring outer space than upon our wisdom in managing the space in which we live.

The second item shows the growing interest of doctors in a matter which, because of the teaching of the astral body and the "occult" connection of the mother and unborn babe, has always interested Theosophists:

> New tests indicate babies can be emotionally scarred by what happens to their mothers during pregnancy, William R. Thompson, psychologist of Wesleyan University, said.
>
> The latest research was done with rats. Pregnant rats made emotionally anxious produced offspring which were abnormal emotionally.
>
> Thompson in a report said some human studies indicated that emotional upsets suffered by a woman can seriously affect the unborn baby. The influence is possibly transmitted by changes in the mother's hormone system.

In *Isis* I, 395, H. P. Blavatsky quotes Eliphas Levi, "who is certainly one of the best authorities on certain points among kabalists": "Pregnant women are, more than others, under the influence of the astral light, which assists in the formation of their child, and constantly presents to them the reminiscences of forms with which it is filled." And on page 394, she quotes Dr. Du Potet: "Her [the mother's] diseases are imparted to it [the unborn child], and often it absorbs them entirely to itself; her pains and pleasures react upon its temperament as well as its health."

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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